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The Union of South Africa. By W. B. WORSFOLD. Boston, Little, Brown and Company, 1913.—ix, 531 pp.

Intellectual and Political Currents in the Far East. By P. S. REINSCH. Boston and New York, Houghton Mifflin Company, 1911.—x, 396 pp.

Since the days of *Weltgeschichte*, when German historians and their emulators were wont to group all manner of events associated with mankind in divers regions of the earth for narration in many a ponderous tome, a new kind of universal or world history has arisen. Instead of an assortment of human happenings, more or less fortuitously brought together, an entity, complex in character and in function and myriad in manifestation yet organically and vitally joined in all its essential parts, is now presented for treatment. In the absence of a better name, the process by which it has come into being might be called "the expansion of Europe." It includes all that is suggested by the term "colonization," and vastly more besides. Broadly speaking, it may be said to consist of three great phases: the transplantation of European culture to non-European areas, whether colonies or not; the interaction of that civilization and its new environment *in situ*; and the reflex influence of such interaction upon Europe and upon nations of European origin. Though dealing, the one with a European colony and the other with an area in a measure Europeanized, both of the volumes under consideration illustrate certain aspects of this new type of world history.

The treatise on the Union of South Africa forms part of the so-called "All Red British Empire Series" which provides excellent historical and descriptive accounts, alike of the crown colonies and of the self-governing dominions of Great Britain. Though written by the former editor of the *Johannesburg Star*, it is singularly free from the easy judgments, sensational assertions and inaccurate information characteristic at times of journalistic productions. On the contrary, the author has based his statements chiefly on official documents, and the tone throughout is judicious and impartial. The result is a work both readable and authoritative.

By its title confined to the self-governing dominion proper, the actual scope of the book is somewhat broader. Dividing his material into five parts, Mr. Worsfold gives a preliminary account of the physical characteristics of the British possessions in South Africa as a whole, of the native races and of the history of the region from the time of

the Phoenicians onward. This he follows by a description of the system of government, technically considered, of the situation in Rhodesia and adjacent territories, of the industrial and commercial development and of political, social and intellectual conditions in general.

Among the many interesting matters treated, the discussion of two fundamental problems, the relations of the Europeans with the natives and of the Franco-Dutch population with the British, calls for particular attention. The author points out (page 100) that one phase of the British policy has aimed at the preservation and civilization of the natives, so as ultimately to fit them for a "partnership in industry" with the Europeans. The other phase, while intending that in the determination of the relations of the Franco-Dutch with the British, or of both with the natives, British ideas shall prevail, has striven to respect the right of the early European people to "live their lives in all other respects undisturbed by any interference." The great obstacle blocking the realization of the policy, however, lay in the fact that it could not be applied singly to either of the two sources of conflict. Not only did the presence of the natives furnish a chronic state of contention between the two sets of Europeans, but by providing an abundant supply of cheap labor it checked the inflow of British immigration and consequently the measurable increase of British influence. Yet, great as were the difficulties and their eventual solution, the population of 26,720 Europeans, living in the Cape Colony in 1806, has grown to upwards of a million in South Africa at large, and its foreign commerce of £160,000 at the date mentioned has now reached a total of more than £75,000,000, an amount of trade *per capita* of European population greater than that of any of the oversea dominions.

Shifting the scene from South Africa to an area in which the environment of land and people is radically different, but in which the questions arising out of the expansion of Europe are far more complicated, and for that reason far more fascinating, Professor Reinsch affords a glimpse of the political and intellectual tendencies now prevalent in India, Japan and China. The opening sentences of the preface, indeed, suggest that he intended to trace the interaction of European and Asiatic upon their respective life and thought. Instead, he has chosen to dwell mainly upon certain of the processes that are Europeanizing the Far East and upon some of their most obvious results. In this respect, of course, the book is one of many on the subject which have been published in recent years.

Possibly the time for a work on the theme of what Asia has done

for Europe since the "age of discovery" has not yet arrived; but something, even though tentative, is earnestly to be desired. Until a treatise of the sort is available, the "rise of Japan, the great Chinese transformation, the nationalist movement throughout the Orient" which "have made us more generally conscious of the fact that the separate existence of the East and the West has come to an end, and that, in profoundly influencing each other, they will both contribute their share in developing the all-human civilization of the future," must leave but a partial impress upon the occidental mind, since they have revealed to it only what Europe and the Europeans are doing to modify the institutions and culture of Asiatic lands. Much has been made of the West in the East, but lamentably little of the East in the West.

For one who apparently has not observed in person any of the phenomena with which he deals, Professor Reinsch has been distinctly successful in portraying the Asiatic environment in which the leaven of European ideas and practices is working, notably in China and Japan. The materials used have been drawn from "the Oriental periodical press and contemporary literature," published, presumably, in English, and from translations and other writings of correspondents, though obtained in such a form as to preclude direct reference to them in any foot-notes or bibliography. The work is partially descriptive in form and philosophic, if not a bit didactic, in spirit. It appeals particularly to the thoughtful-minded who have already done considerable reading about conditions in the Far East, but who may wish for a general survey of the whole matter in small compass.

Beginning with a study of "Asiatic unity," the author endeavors to prove that such an aphorism as "the East is the East" suggests a notion of inherent separateness from the rest of mankind which is altogether erroneous. Founded on a set of illusions, which rest in turn on ignorance and its co-partner prejudice, it obscures the truth that, amid the intricate diversities of social phenomena in the Orient, there exists an essential unity proclaiming the kinship, mental and moral, of the Asian with his fellow beings the world over. Then follows a close examination of "energism in the Orient," as displayed particularly in a growing consciousness of nationality and an awakening desire for popular self-expression as against the dominance of class, caste or rigid custom. In the remaining chapters the mode of treatment is more concrete. It deals with the phases of intellectual development and expression, literary, educational and journalistic, in India, China and Japan, and with the profound changes that are now affecting the polit-

ical fabric in the two countries last named. Permeated with a broad sympathy for the cause of universal peace, the book might well be made to do yeoman service in aiding to dispel at least some manifestations of the repulsion of race which has been one of the most unfortunate consequences of European expansion.

W. R. SHEPHERD.

The Framework of Home Rule. By ERSKINE CHILDERS.
New York, Longmans, Green and Company, n. d.—xvii, 354 pp.

Mr. Erskine Childers's *Framework of Home Rule* is a powerful plea for the fullest measure of self-government for Ireland. The volume is divided into two parts, of which the first presents historical analogies between Ireland and the United States, Canada, Australia and South Africa, while the second contains a careful study of the present condition of Ireland, in regard to government and finance, and an analysis of the problems which must be solved in any successful scheme of home rule.

The parallel drawn by Mr. Childers between Canada and Ireland is close and striking. He shows how economic stagnation, discontent, unrest and finally open rebellion resulted from the denial of self-government to the North American colonies. He tells somewhat fully the story of the troubles that led to the sending-out of the Durham mission in 1838. He points out that the one result that the British Parliament tried most strenuously to bring about by the Canada Act of 1839—the counteracting of French influence by the British colonists, the balancing of a supposedly disloyal population by people who might be expected to be more loyal to the British crown—was not secured; and that what brought liberty and self-government to Canada was the establishment by Lord Elgin of the principle of the responsibility of the Canadian executive to the elected chamber of the Canadian legislature—a concession apparently not contemplated in the Act of Union. But Canada was far away, and colonial self-government was established at a time when the dominant feeling in England concerning the colonies was expressed in Disraeli's remark (in a letter of 1852 to Lord Malmesbury, which Mr. Childers quotes) that "these wretched colonies will all be independent, too, in a few years, and are a millstone round our necks." Unfortunately Ireland was too close to England, and too many Irish landlords and clergy were resident in England to give Ireland an opportunity, through any similar indifference and neglect, to work out her own salvation.

The parallel with South Africa, although not so close as regards the